in the bandla, and it is strictly reserved for them. Women are allowed to penetrate into it only when they bring food. Boys must remove the ashes from the fireplace, not women. The *hubo*, on the contrary, is open to all. A shed is sometimes built on it to afford shelter during the rainy days. There are special acts always performed on the hubo : the cutting up (shindla), the slaughtering and butchery of animals and the feast of "eating the head." The head of any slaughtered ox belongs to the men, and they eat it together on the hubo (See letter C.). It is the business of the young men to keep the hubo clean, and they sometimes assemble to pull up the grass which may have grown on it. In former times it was taboo to come to the hubo with sandals. Sandals are used for hunting and must be taken off before entering the village.

Another place to which I have already alluded is the *bukwele*, the "place of jealousy," where angry co-wives insult each other! On our diagram it would be located between 5 and 4, for the wives of the headman.

The Thonga village, this closed circle of huts, is a living organism. All its members form a whole whose unity is remarkable. This common life never appears in a more striking form than at the evening meal. Let us look at our diagram. In every yard the mistress of the hut has cooked her mealies and her sauce in different pots, and, when the sun sets, she distributes the contents (phamela) in wooden or earthen plates. The largest is for the husband. He sits on the bandla with his companions, the other men of the village, and the youths waiting for the meal. All these plates, generally carried by small girls or boys, are brought from all sides to the men's gathering. All do not necessarily contain the ordinary mealies pap ; some are filled with manioc, some with sweet potatoes, etc. The men attack the first plate, all of them taking the food with their fingers. They pass on to the second and so on to the last. Meanwhile each mother has filled other smaller plates, one for the girls, one for the boys, one for herself. She has even sent to each of the other women of the village a little of her cooking, and the others have done the same to her ; so each member of the community, when

361 he or she has finished the meal, will have eaten a little of all
596 that has been cooked on all the fires. It is impossible to
264 imagine a more perfect communism than this as regards food!
476 I myself witnessed this custom of the evening meal in Spoon Libombo's village in Rikatla. Amongst the inhabitants of the kraal there were two blind male adults, the wife of one of them being half blind herself ; the wife of the other was an old woman who could hardly till a few square yards of mealies and ground-nuts, and keep the birds and the hens away from them. Spoon's wife and the wife of another man of the village alone were healthy and able to work normally. So the whole burden rested on their shoulders, as the share the other women could take in the feeding of the men was necessarily small. However I never heard Spoon grumble ; being the headman, he made it a point of honour that all the people dwelling with him should have enough to eat. Everybody who has lived with South African Natives has admired their wonderful readiness to share any food they may have with those present. Even children are much superior in this respect to White children. I attribute this virtue to the community of food which reigns in the Bantu village, and which is certainly one of the most attractive features of Kafir socialism. Village life has not taught the Thongas merely bad habits.

## B. MOVING A VILLAGE AND FOUNDING A NEW ONE.

621 Large kraals similar to the one shown in our illustration
754 were more numerous in former times than now. It is rare to
596 meet with such a number of huts and so many people under one headman. Why ? Because, say my informants, the superstition of witchcraft has considerably increased in later times. Suppose the wife of one of the younger brothers should
[787] die ; the divinatory bones reveal that this death is due to a witch ; they go so far as to designate one of the wives of the headman as guilty. No common life is any longer possible. The widower will move elsewhere and build a fence around his

of the garden with a good vegetable until the first-fruits themselves ripen and furnish a more substantial food. 241 221

When the rains commence, sometimes as early as September, but generally later, it is *time to begin the regular sowing*. Everybody then starts for himself, because, although the fields tilled by the mother are the largest, every member of the family has tilled his own : the husband has his *mpashu* (I. p. 337) and each girl has her plot.

The Native idea is that every owner of a field must sow all principal cereals and vegetables in his garden, except peas, on account of their taboo. So, in a line on the border, are planted sweet potatoes and manioc. Mealie seeds are sown at a given distance from each other, alternating with Kafir corn and sorghum, and in between are planted ground nuts and beans. Watch how the mistress of the field proceeds to sow her maize : she walks along with short steps, at each one digging up a shovelful of well tilled earth, and planting in the holes three or four grains of maize, which she carefully covers over. The work is done in haste so as to take advantage of the last rains. The *lisindje* is first sown ; then begins the hasty tilling of the old fallow fields (pula, dji-ma). The crop is not likely to be so plentiful as that obtained from virgin soil, but the same fields can be used for three or four consecutive years before they become exhausted.

Natives have no idea of *fertilising the ground* in any way whatever ; at the most they may take advantage of the manure which has accumulated in some disused oxen kraal, to plant thereon a few gourds or some tobacco.

The operation of hastily tilling the fallow fields is often carried on by a *djimo* (dji-ma). Knowing that her fallows are very large and that she can hardly cope with them by herself, the owner calls all her neighbours to a djimo, viz., a working party, having wisely prepared a number of large jugs of beer. Neighbours will certainly accept the invitation as they may have to ask for similar help later on. So they come in the morning, and attack the fields with energy, singing and shouting all the time. There are special djimo songs, in particular amongst the Ba-Sutho. One may see them, some fifty black bodies toiling vigorously, 241 476 574 [533]

241 making the sand fly, their hoes working with marvellous rapidity! What excitement, what strenuous work, each one urging the other to still greater exertion and all hurrying to finish the job! They know that, there in the hut, ten big jars of beer brewed to a nicety wait for them, and that they will have a good time at midday, when the heat will be unbearable and the work done.

241 221 The maize grows and the weeds grow with it ; after the tilling comes the *weeding* ; this is the work for November, December and January.

It is done twice or thrice for the mealies. The first weeding is called *tjutja*, and is done when the mealie stems have reached a height of about one foot. The second is called *hlakula*. By this time the ground nuts and beans have grown, and this weeding is intended to be for their benefit also.

In January it is the *nwebo*, the time for the first ears of maize to ripen : it is also at that time that the fields of maize are apt to be ravaged by a species of coleoptera, called the *nunu*, of which I shall have more to say when treating of the superstitions of the tribe.

In January also the sorghum and millet attain their full growth, and the grain begins to form. *Sparrows*, *finches*, and other chattering birds take up their residence in the fields and begin to plunder them. Then women and children camp out from morning to night, in their plantations, and spend three whole months shouting, yelling and making a most infernal hullabaloo, with tin cans and other musical instruments, in their endeavour to scare the thieves. This is what they call *psaya* or *rindja tinyanyana*. The flocks of sparrows, etc., move on at a single flight to the acacias or mimosas, close by, whence they make a descent on the fields of the next neighbour. This proprietress is also on guard, and, in her turn, drives off the birds with a frightful uproar ; thus the duel between birds and human beings goes on for weeks. The mother and children prevail upon the father to build them a little hut (ntjonga, mu-mi) right in the middle of the field, to enable them to protect their sorghum against the feathered enemy, and there they take up their quarters until the cereals have ripened and are ready to be harvested.

235 made their appearance together with men" — "ti tumbulukile ni banhu," they say. But we know that the critical sense is absent from their minds, so we cannot rely on any such absolute dictum. "The Hoñwanas had them" they add ; and this we may believe, as the Hoñwanas have always kept more or less apart from the invaders of the XVth or XVIth century (I. p. 357) and may have preserved their traditions. This shows that poultry was known in Delagoa Bay 300 or 400 years ago. Not having seen the Portuguese chronicles of 1550-1600, I cannot say whether they make any allusion to the presence of fowls at that date (1).

## F. HUNTING AND FISHING.

224 Whatever may be the antiquity of cattle breeding amongst
476 South African Natives, there was a time when they had no domestic animals at all. Then, however, there were plenty of antelopes, elephants, and hippopotami in the country and they satisfied their craving for meat by hunting. Hunting was undoubtedly more developed in those remote times than now, and it was accompanied by customs and rites which are still to be found in some places, though rapidly disappearing, and in which are embodied some of the most curious animistic ideas of the tribe. Moreover, in their primitive state, Bantus only possessed very simple and inadequate weapons. It was hardly possible for an isolated member of the tribe to attack and kill big animals alone. The collaboration of his fellow clansmen was indispensable Hunting therefore was not an individual affair, but a collective concern. This gave rise to social rites, as gene-
224 rally happens when collective acts are performed. These ani-

(1) As regards the Pedi-Suthos of Zoutpansberg, the introduction of fowls amongst them is quite modern and they admit that they owe them to the Ma-Lemba who brought them into the country about 150 years ago. See my paper in *Folklore* Sept. 1908.

When the hunter has chosen, amongst all the prints, those which seem to him the freshest, he follows them up with his dogs, and there is some chance of his being able to overtake the antelope. Should he succeed in killing the animal without having received help from others he can appropriate it without rewarding anybody. Only if it is too heavy to carry home, he will shout loudly, on a high, piercing note : "Hoooooyiooo..." perhaps after having climbed up a tree so as to make himself heard a long way off. Or he will cut off the tail, cover the beast with branches to prevent vultures from damaging it, plant his assegay in the ground to show his right to the possession of his victim and go home to fetch his companions. When they have helped him to carry the animal, he will give each of them a good piece of meat.

But if the hunter who discovered the antelope sees that he will not be able to come up with it, he will blow his trumpet (lihlanga) to call for help. When the men arrive on the spot, he will cry : "Nkuna yowee!.." if he is a Nkuna, and all will repeat after him : "Nkuna yowee!.." to acknowledge his right. He may abandon the pursuit, but his right has been proclaimed and will be remembered. The second hunter who stabs the antelope will do the same ; he will shout "Mabota yowee!.." if he is of the Mabota clan, and so on till the animal has been killed. Then the meat will be distributed amongst the killers in the following way.. The first will receive the body, the second one leg, the third the foreleg and the fourth the throat, a portion being reserved for the chief, the owner of the soil on which the antelope has fallen. This manner of pursuing an animal, in which helpers are summoned by means of the trumpet, is called ku nyikanana, i. e. to surrender to each other.

If the hunter has killed a very big animal and wants his clansmen alone to help him, he has recourse to another method of calling them. Each clan possesses its own rallying cry, and this he shouts loudly. This is intended to exclude men of other clans and to prevent fighting or any dispute about the possession of the animal. For the Ba-Nkuna this cry is : *Nyandlaleyo*! For the Tsungus : *Hi nhlanga*! For the Manukosi clan : *Muyamba ngwenya ya nambu wa tingwenya*! (Crocodile of the river of

224 of the very hard wood of the ntjenga tree, a sort of mimosa shrub,
824 and are anointed with a powder called *tjulu*. This is a deadly poison ; it is obtained from a shrub which has very pretty flowers and grows abundantly in the forests near the sea, the Strophanthus petersianus. Should an elephant fall into the game pit and succeed in escaping, it will soon die from the poisoned wound.

The marindji trap was already known to the Honwanas, three or four centuries ago, before they possessed any iron weapon. They used to kill elephants in this way and, being unable to dismember them, they made a fire all round the beast to cook it on the spot!

224 In order "to make the game forget," viz., to circumvent its
844 wariness (djibata), certain magical charms are used in connection with the trap. The fence which surrounds it is smeared over with a powder made from a human placenta. A hunter's wife carefully preserves the afterbirth of her child ; she bakes it on the evening of the day of delivery, hides it during the following day, dries it the next evening, puts it between two pieces of a broken pot, and hangs it from the roof. When the father returns from his hunting trip, he makes a powder of it, mixes it with other drugs, and uses it to smear the fence of the trap, also his arrows, or his gun. Should an antelope be wounded by a projectile covered with this drug, it is sure to fall at once! This powerful medicine is called *ndzedzena* and is deemed so important that a hunter's wife who loses the afterbirth must pay a fine of one hoe ; the hunter will try to obtain the placenta of another woman ; it is therefore not necessary that the afterbirth be that of his own wife (Viguet).

224 Game pits are not common in Thongaland ; they were still used
476 some years ago in the South of the Maputju country and in the Hlengwe territory, but I never came across any myself. At a more remote period they were employed for the most profitable collective hunting the Thongas ever attempted. All the members of the clan were summoned ; they built a strong fence as much as two kilometers in length, leaving about ten openings at equal distances ; at each of these gates was dug a game pit. In the afternoon the men assembled and prepared torches which they lighted in the evening ; and with loud shouts they chased the game

towards the fence into the pits. My informant asserts that the result was sometimes marvellous ; the pits were soon full and the animals coming behind ran over their comrades and escaped ; the men followed closely and stabbed the antelopes in the neck. But this of course meant the wholesale destruction of game. Happily a stop has been put to this kind of hunting. 224 476

Nowadays Natives use *iron traps* which they buy in the European stores, some of which are quite sufficiently strong to catch a duiker or a wild pig. They smear them with another charm, the *butiba*, a kind of brownish moss growing on the roots of a tree called shivumbunkanye. It also is said to have the power of "making the game forget." 224 824

I have described some other traps when dealing with boys' games.

Everybody was allowed to hunt in the good old times when the White authorities had not yet introduced so many restrictive regulations. Ordinary hunters are called bahloti or bazingeli (Zulu term). But there were others who had made a kind of trade of hunting, regular, professional hunters, who were called *phisa* (pl. maphisa). They were not satisfied to kill an occasional antelope near their village, but they undertook big expeditions to the great deserts of the Hlengwe country where game was plentiful and where the most precious of all, i. e., elephants, abounded. It cannot be said that the maphisa formed a definite class in the tribe like the bone-throwers, for instance. I never heard of a true initiation taking place prior to their becoming maphisa. Yet they were known and recognized as a kind of superior caste and were very proud of their name of maphisa. They claimed a special power over big game owing to the mysterious rites which they practised; thus they partook more or less of the nature of magicians. I have come across some of them and heard marvellous stories about others. Old Madyashikulu of the Nhlongo clan, whom I met in the Ntimane country, near Antioka, boasted that he could pick out an elephant in a herd and force it to come and fall down at the foot of the tree up which he had climbed. He had then only to stab it from his retreat, and kill it ; after which he came down from the tree to 224 554 791

shorter sticks, which are pushed in here and there as the building proceeds, and the architect ends by obtaining a sort of enormous, pointed hat lying on its apex, all the branches and sticks composing it being solidly tied together with strips of a very resistant bark, that of the bulolo Hibiscus (p. 33) or of other trees. It is now only necessary to turn the big cone over, and place it on a wall, and there you have the typical Thonga hut. 335 342

The *wall* is built with stakes, about four feet in length above the ground, planted at intervals along the circumference of a circle which the architect traces with wonderful accuracy in the sand. He then takes two flexible branches and fastens them to the stakes, at a height of one foot above the ground, the whole way round the wall, one on the inside, the other on the outside. Between these branches and in the spaces from stake to stake are inserted reeds of the same height, completing the wall : the reeds are firmly fastened to the supporting branches by a band passing alternately over and underneath them. The same operation is repeated half way up the wall (two feet above the ground), and again at three quarters of the height (three feet). The wall is now ready to put on its large conical hat, which will fit it perfectly : a cone on a cylinder!

Placing the roof in position (ku tlakula yindlu), the next procedure, requires the display of considerable muscular energy. All the men of the village are convened for the job : their strong arms raise the monumental basket and place it triumphantly on the wall. Beer is then given to the helpers, and a little jollification ensues ; the equivalent of the "fête du petit sapin enrubanné" which the carpenters celebrate in Switzerland when they have completed the roof of a house. 342 476

The roof must now be *covered* (fulela) *with a thatch* (byanyi) to make it impermeable to the heavy rains of the wet season, and it is here that considerable ingenuity is displayed in the method adopted. The Thonga pulls up by the roots, in the low lands on the borders of the lakes, a kind of very wide grass (luhlwa), which attains a height of one and a half to two feet : this he separates into small bunches which he lays side by side on the ground and ties together, one by one, with his 342 [824]

323 and, if the result of the firing is good, she will always call the same
777 child on future occasions (1).

787 If all these precautions prove useless, and the woman sees that she is not succeeding, she will go so far as to consult the bones, and, if they so order, she will make an offering to her gods, gods of the father, gods of the mother, or possessing gods (Part VI), if she is a spirit-possessed woman, as the bones may

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Result of the firing. *Phot. A. Borel.*

787 declare. People will say to her: "You manufacture pots and sell them and do not give anything to your gods: that will not do!" So she will offer a piece of clothing, a coin, etc., at the altar *(gandjelo)*.

323 (1) Meta, the Rikatla potteress has entirely given up the manufacture of pottery of
476 late years. All her pots cracked, because, she said, she was the only woman practising this art in the country. In her former home, everybody made pots and in this way the potteresses "strengthened each other (tiyisana)." Moreover when a pot was heard cracking in the furnace, somebody ran to the hut and collected a little of the dust on the floor and threw it into the other pots, and this prevented them from being spoiled. It was too far for Meta to run to her former home to get the dust—so she gave up her trade! The case of poor Meta is a good illustration of the collective character of industrial pursuits amongst primitive peoples.